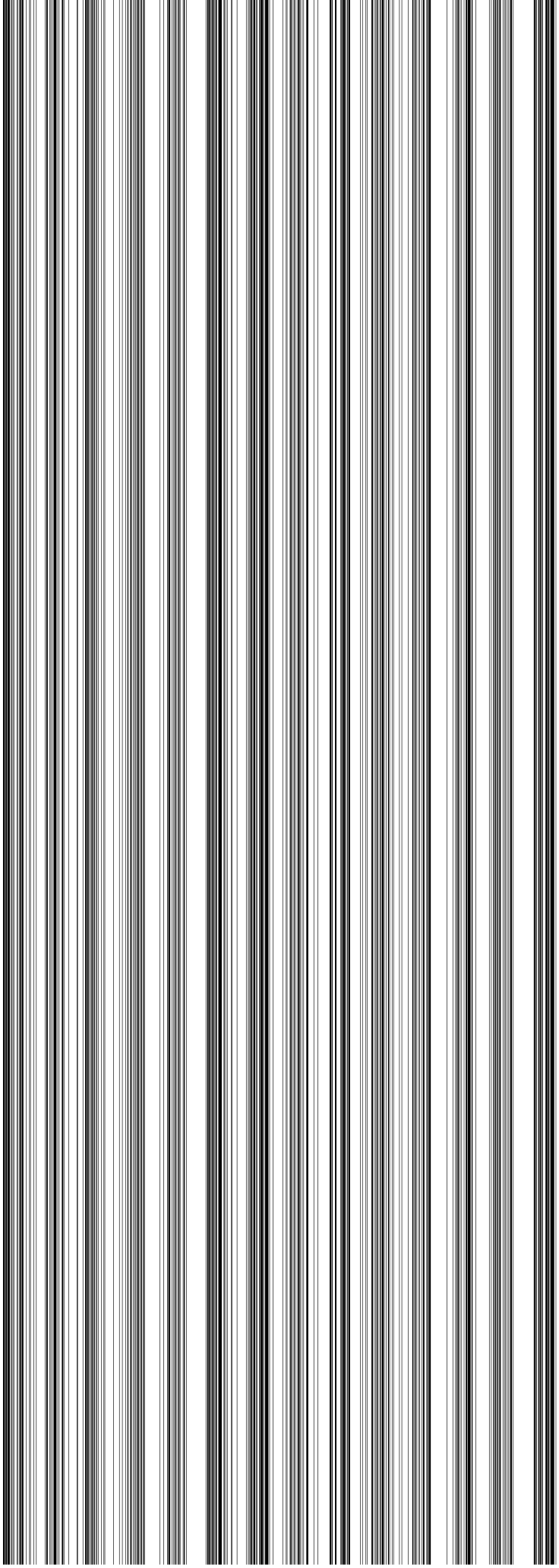

Must Remain in Transcription Room

Mr N There's always much too much noise, you know on the tape; I think the microphone is interested in everything else but talk, as far as noise is concerned. Now what do we talk about? Long time. In the meantime many questions came up or many subjects or different things you're interested in? Who's new tonight? A few new ones? Oh, my, really? I would almost say we're getting somewhere. Now, some of the older ones perhaps, because the new ones had better listen at first, because you never know if you want to buy it--a cat in the bag, huh? So, what questions, what problems? So no one wants to tie the bell on the cat? Talk about Gurdjieff? Who knows about Gurdjieff, those of the new ones? I ask questions, you see, why do the new people come? Who's interested in life? And who has problems? Can you mentions any? Not too personal? General problems--each person has an idea of what they are, and each person in the different circumstances in which he finds himself always will know when he thinks about it afterwards that perhaps he could have behaved a little differently; sometimes you will notice that the same kind of pattern repeats itself, and that even when you say that I don't want to be like that, you can't do very much about it; that becomes a problem, that is if you're really interested in finding out how can I change myself, what can I do in order to eliminate that which I consider not becoming to myself. That is the kind of a problem that one ought to talk about to find out what could be done. Sometimes there is a very good reason for it and sometimes it has absolutely no reason. So such problems of yourself--naturally if they are personal problems, they have to do with a part of your life which is not easily discernible from the outside. At the same time it

, those who have problems now, can we talk about that? Usually it turns out to be a general problem anyhow, that you're not the only one who has it...

Q-A I knew from the beginning when I heard about the work that I am interested in the ideas; it attracted me, and when I try to examine why I am interested in the work I can only come up with very selfish and not particularly pretty reasons...

Mr N You don't know why you're interested?

Q-A Well, I have very general reasons why I'm interested but most of those have been shaped from other people; "I want to change because I want to gain control" and these kind of things but they're all things I've read and assimilated...

Mr N Well, there are two things you can do: one, you can check up to find out if the other people are right, and then you can add to it by what you yourself will find out. Every person, of course, has to have a definite reason why he does anything. And the fact of coming to a meeting like this , it may be out of curiosity, it may be that you were touched by something that interested you, or that you would like to know a little bit more about, or whatever it may be. Why do you come?

Q-A Well, now, there are many reasons. I can't quite put my finger on...

Mr N How long have you been coming?

Q-A About eight months.

Mr N By this time you cannot defintiely say that you want something out of it?

Q-A I definitely want something and I know what I want.

Mr N Do you?

Q-A Again, you know, I try to define it but...

Mr N I would like to know, what do you want?

Q-A Well, originally I think I was interested in the idea of creating control over oneslef, not creating painful situations, and I don't seem to be doing that, so...

Mr N Have you made progress?

Q-A Well, sometimes I think that I have and sometimes I think that absolutely nothing has changed, I vacillated according to the experience, but I think so. I don't know...

Mr N Well, you cannot judge anyway, because you are so conditioned that whenever it happens you have a reason for it. Immediately you are not clear about what has happened; you only think that certain things have happened and it may not be the truth at all. So now, what do you do during the day?

Q-A Well, now I'm looking for a job; I have been going around and seeing people.

Mr N What had you been doing before?

Q-A I was working for a film company for a while doing art research. Drawing, painting, writing...

Mr N Do you like it? Do you write? What?

Q-A Poetry, mostly.

Mr N And then did you read it out aloud? In front of other people or by yourself?

Q-A Sometimes in front of other people, not too often, by myself, actually.

Mr N Why do you want to write poetry?

Q-A Well, again, so many reasons, looking behind things, I've tried to find them out, but, they're very conflicting; most of them seem very selfish reasons too.

Mr N Have you any objection to selfishness?

Q-A Part of me does.

Mr N Why? What is selfish--that you take care of yourself?

Q-A Well, as far as self-preservation is concerned I don't think I have any qualms, but impressing other people or any of the vanities...

Mr N You think they are selfish?

Q-A I think so.

Mr N You mean that you interfere with them? Have you taken anything away from them?

Q-A Well, sometimes I feel that I'm creating a false impression, or I'm deliberately trying to create a false impression so that I can look, you know, good to them...

Mr N And you call that sort of thing selfishness?

Q-A I call that very insincere.

Mr N Yes, hypocritical, lying and so forth; that you don't like. Why do you do it?

Q-A I can't help it.

Mr N Oh no, that's not so. At times I am sure you can help it. At times you are impelled to do it, but...

Q-A It goes by so quickly

Mr N But then you happen to consider it; why do you think afterwards when you think about it that you have done it? Why do you want to make a good impression on people?

Q-A Again it seems involved with some kind of central ego...

Mr N Can you get enough respect from others? Affection, care...?

Q-A I suppose that I feel that I don't...

Mr N Well, maybe...maybe you are too greedy, you know. And maybe you want it for something that really doesn't exist. You have

to be quite clear about that really--why you do different things. Writing poetry--is that selfish?

Q-A Well, I think the handling of it can be selfish. The act itself, I don't think is.

Mr N When you impose it on someone and say, "Here, here is my latest poem." ? And you force it on someone, and they in politeness say, "Oh, how nice." Do you do that?

Q-A No.

Mr N No? How do you do it? Do you tell people you're a poet? That you write poetry?

Q-A No.

Mr N Are you proud of it?

Q-A I'm proud of certain poems...

Mr N And you would like to read them?

Q-A To certain people.

Mr N And can't you find people who really want to listen to them?

Q-A There have been people...

Mr N Do you think that's selfish?

Q-A I think there is a bit of selfishness mixed in; I don't think there's any pure motive in it.

Mr N There is self-glorification in it, not selfishness. Selfishness is when you take something away from someone else. But you are not selfish when you are breathing and there's enough air, or when you are thirsty, you can go to Lake Superior and drink all you wish; that's not selfishness; that's taking care of yourself. If it goes at the expense of someone else, it's different. And sometimes it may be at the expense of someone else but it may be very gladly given. So then you are entitled to it, because the other one is willing to give. It's only when the other person

does not want to give it or when their own life is interfered with but you take it nevertheless, then you become selfish, even if to some extent you might be entitled to it. For instance if you consider yourself worth more than someone else, then you can take. If you kill a fly, do you have a right? Are you selfish in killing it, if the fly bothers you. It's a question of comparing life in that way--the life of the fly and the life of yourself, and the interest you have at that moment to maintain whatever your condition is. If you want to write poetry and the fly buzzes arouhd your head, he interferes with your thoughts. So you make up your mind it is more important for me to write poetry than it is for the fly to live, so you kill it. Selfishness is not so difficult to understand, even when you want to take the responsibility for being selfish. What do you write about when you write poetry?

Q-A Mostly relationships between people.

Mr N Is it good?

Q-A Of good quality?

Mr N Is it free verse or does it rhyme?

Q-A Mostly rhyme.

Mr N And can you find the right words to rhyme? Or is it a little bit forced?

Q-A Sometimes.

Mr N Then what do you do?

Q-A I cheat.

Mr N Why are you dishonest?

Q-A Well, it all seems to get back to the same thing.

Mr N Yes, that's probably true. Have you ever thought about it, why, why do you tell sometimes lies? or want to create a better impression?

Q-A It's a very torturous point,

Mr N Can you concoct stories? And make yourself the hero? Go ahead and do it. Not now. But find a good person, and tell all kind of lies and all kind of stories, emphasizing the fact that you are really the hero. Do it to such a great extent that you get disgusted. Tell as many lies as you can get away with without involving someone else or having any dire consequences, but go ahead. Be conceited. Do whatever you wish to do in order to gain self-respect, and also from those people when you really don't want that they'll give it to you. And there will be a point at which you say that's enough. Overfeed yourself. If you want to get rid of the taste of candy eat as much as your stomach gets sick. Write as much poetry until you really would throw up. Get rid of these things because they bother you and they're in the way to keep you from thinking straight. And you will never get rid of them if you hang on to them and you just do enough so as not to have any damage from them. It's not that it's good or bad; it's a question that it prevents you from doing what you really want to do. And instead of all this that you're interested in, you have to find something that you're really interested in and that you want to pursue. Because the problem for a person is that you want to grow up, and not to hang on to all the different things that of course one has been brought up with, and for which there may be a perfectly good reason by the kind of conditioning he has had and the education of father and mother and the atmosphere in which he has lived-- all that probably will explain why a person is the way he is, but some day he has to make up his mind is it right for me to continue? Or do I want something else? And if you want something else, to what extent then that which you have will bother you.

Get rid of these things. Make up your mind about it. If you have been coming for eight months, by this time you ought to be working, really making attempts to see yourself, to see what you are, if you can. It's very difficult because you are naturally attached to yourself. There is a certain kind of self-love, and that kind of vanity is explainable; it's not always right, but at least one can understand that a person wants it, and you can think about why you want it, and that you have some kind of a complex maybe, because nobody pays any attention to you, so of course you assert yourself. And it's interesting to find out what happens in your life, but you see, it's not important enough. The important thing is what you are at the present time, and to see what can be done with. And as I say now, to emphasize and to overemphasize exactly that which you now consider a little vice or give in to it without hurting someone else. I may have a tendency to want to put fire to everything, but it's a little stupid to do it; but that would be one way of getting rid of it. All right? Will you do that for me? What will you select? Telling lies?

Q-A Yes.

Mr N Fill your head with all kinds of lies, all kinds of stories, absolutely untrue, see if you can be convincing. It has to be a good lie, and so convincing that the other actually thinks it's the truth. Use common sense. Don't tell someone else it's a lie and so forth, this and that, and the other person's going to do something about it. So you have to pick more or less neutral people or the people who would understand even if you tell them a lie. But don't tell them. Every evening you write up the kind of lies you might tell to so and so, try to select; you meet different people, you want a job, you probably have to tell some lies about your

age, your experience, how many poems you have published, hoping that they won't check it up. Go ahead; use your life; it's quite harmless because we do it anyway, and we do it mechanically. This way you do it intentionally. And when you do it intentionally there is something in you that really is making you do it. And that becomes important, because that which now becomes positive in you is a different thing from that which ordinarily takes place in accordance with ordinary mechanical behavior. If I say it does it, it is my body; it is quite different from if I say I do it. All right? We talk about it next week?

Q-B I have a task to get up two mornings a week first at seven and then at six and then at five and then back to six...

Mr N Oh yes, that was before I went...

Q-B I couldn't do it.

Mr N No? Shame on you. How come?

Q-B I don't seem to have any wish to...

Mr N Any alarm clock?

Q-B Oh yes. I just shut it off?

Mr N You just shut it off and let it go? What can you do about it? Have someone else tie a string to your toe? Or come in and take the covers off so you are cold?

Q-B I made it one morning and I sat down and read for forty-five minutes.

Mr N That's bad, isn't it? Are you sad?

Q-B I don't know...

Mr N Take something else. It's not a question of work; it's ordinary life; it has nothing to do with work.

Q-B Well, it was a task...

Mr N Yes, it was a task in order to find out what you were; it's not work, not yet. It might lead to work. And work in itself won't help you that way. First your task is to have a little bit of self-power or let's call it determination. So that your word is as good as gold, or maybe it's brass, but at least it's good. What is so difficult, why is it so difficult, is bed so nice?

Q-B Maybe I just don't care about anything...

Mr N I know. This is the interest that you should try to find. What is there in life that really could interest you at the present time? Surely it is not getting up. Reading? Talking?

Q-B My only real interest is coming here.

Mr N Well, it's only once a week, isn't it? Maybe you can come on Monday too. Maybe you can phone me everyday. Can you do that? What are you doing--working now?

Q-B Occasionally when I manage to get up.

Mr N Oh, you mean it is dependent on that? Can't you get a job at twelve o'clock?

Q-B Well, I could but it's just as difficult to get up a t noon as it is at...

Mr N Oh, it's not right. Its really not right. It's a very low level of living. It's worse than a vegetable; a vegetable at least is interested in living provided it has sun and rain. But you don't; you don't even take an interest in anything that might interest you. Have you got a friend who is an ideal more or less for you? To whom you could look up, to whom you could talk, who could sometimes encourage you?

Q-B Yes.

Mr N Good. Have you certain statements in certain books that you have copied that you could read?

Mr N All right. These are the things. You start. And everyday you have something like a golden word for the day that you read and you actually try to experience it. It's not just reading with your mind. If you possibly can, you feel it, and if you know something about the person who has written it, at that time you try to visualize why the person has written it. It may be a poem; it may be something that really interests you because of a combination of words that indicates something that makes sense to you, that you could start feeling about. It's a question of feeling; that's a question of your life. Intellectually, it's nonsense; you can do one thing or another. You can go to bed, you can sleep, you can get up, you can do this, your body is lazy. Feeling is the only thing that probably can start. Start to feel, whichever way and in whichever direction. Let it come in on you. And try to digest it; don't be afraid of it, try to be incontact with something that may really arouse you. Feeling, emotion. Thoughts sometimes can help you, music, presence of other people, art if it means anything, walking in nature can help, talk with someone about a subject that really interests you. All of that will start something in you first as a feeling, maybe later as an emotion. All right? Make a list. Check it off. Every evening before the next day, see what you can add to your particular stature of an emotional kind. All right? Shame is a very good feeling.

Q-C This is close to her problem, except that I know I have all this feeling, but I have a tendency not to listen to it, and to try to drain it out of life...

Mr N For practical purposes? Then it's the same thing.

Q-C Yes, except that it's still very much there, and I get myself

involved despite myself in means that I'm not aware of...

Mr N How? When you don't listen to it?

Q-C Yes.

Mr N Then how can you become involved?

Q-C You can sometimes anyway. For instance if you care for a person, you can sort of argue to yourself so that you are not aware of how much or say that it's less or put conditions on it.

Mr N Anytime you want to argue with your feeling you have no chance; you can't talk to your feeling; you can state the fact that it's there, but you cannot tell intellectually to your feeling to go away.

Q-C No. That isn't what I meant. I meant that then I interpret it incorrectly.

Mr N Well, the question is what is the feeling? Is it really a feeling or is it a wish on the part of yourself? I may have a feeling that I'm hungry; in reality it's the wish of my body, my stomach. Try to distinguish a little bit of what you are talking about that you call feeling; if they are really visages belonging to the physical appearances of yourself, and you call it a feeling. Many times it isn't; it just happens to be because you happen to be in a certain state. You feel like falling asleep, you feel like going to bed; it's simply because your body is tired. You feel hungry; it is your stomach, you feel like doing this, like being present to someone so you go and visit--for all this we use feeling as a word--it's nonsense. It's that you want to have the proximity of someone and be able to see them. So try to clarify that first you see? And then if you know what a real feeling is and then you say that you don't pay attention to it, that isn't true. You know it; but there is something that interferes with it, sometimes fear.

Q-C Yes, I know. It's fear of that...very, very much.

Mr N Yes. Amd that may be based on past experiences. Now when you visulaize the past experience your intellect will help you a little bit. And don't be a fool. If this happens and you would like to get up and follow your feeling, you have according to this feeling, this desire something that you want to do, you get up, dress, go halfway in the room. come back, undress, and don't do it. You go through all the formalities as if you are going. You say it would be awfully nice, but I know that when I get halfway in the room I must return. That's your intellect; it can help you at that time to prevent your feeling from continuing in the direction otherwise it would go. This way your intellect has a chance of saying something. And you can talk about it because an intellect can oppose a feeling. It cannot agree with it and it cannot do away with it, but it can put an obstacle in the way. And of course the reasoning in your intellect is based on past experience. As I say, I was foolish to do this and this...it's very seldom that you are driven to do certain things, and then it is maybe mostly physical desire, or it may be that your feeling is so strong that nobody, not even God, can prevent your doing it. Those cases we leave out for a little while; they are much too difficult, and it is like an avalanche; they cover you and you cannot help it. But still there are many things that are within the range of changing. You have to use your intellect to come to the conclusion that at certain times you don't want to follow the feeling, particularly when you are not as yet affected by the feeling.

Q-C That's what I do.

Mr N Then, when it happens you do as I say.

Q-C It's...OK, I'lltry that.

Mr N Good. Can you create them? Such feelings? Or do you have to wait until they happen to come.

Q-C I'm afraid of being in a very high emotional state, and that will make me back down in a disagreement, because if I feel passionately about something, that something is really true, and I don't mean in an egotistical sense, I'll back down on it, because I'm afraid I'll get so upset or excited about it, and this state of being is...(?)...Yes, and that frightens me dreadfully. And so I'm almost too prone to put down my emotions.

Mr N Yes, but when you get into it halfway you satisfy that first impulse.

Q-C Oh, so that I'll have a better idea of what it is.

Mr N That's right.

Q-C Because too often I put down the emotion too fast and then my mind interprets the emotion too much, and it's all wrong.

Mr N You go against it and then you have a fight on your hands. And nobody really wins; everybody loses including your body.

Q-C Yes. I've been very psychosomatic at various times.

Mr N You understand what I mean? You go along with it for a little while. And on that particular little trip you have a chance to come to yourself. All right.

Who is it? (apparantly there has been a knock on the door) Who is it?

Q-D Hello. I'd like to know if I can come in?

Mr N No. You're late. Who was it? Anybody I know? (disturbance) All right?

Q-C Yes. Thank you.

Mr N Well, only when it works.

Q-C I think it will.

Mr N Yes, I think it will. And then we'll see, because then we'll do something else. Because then you will allow yourself really to give in, but to be controlled, and only to give in at the times when you know it is not going to create any fear.
What other things?

Q-E I'd like a task. I've noticed that in the last three days I've been in a very strong tension or emotional state that is actually--I'm very aware of it throughout my body. I was doing something today where I was also aware of it.

Mr N Do you know why it happened?

Q-E I don't really know why it happened. I've been having good work experiences and yesterday I had a few in the morning, but I noticed that--itseemed to me that--later on they were artificial; I started feeling that tension and I knew that I was trying too hard or something.

Mr N Have you had it before? (replynnot understandable) This same tensing up? Have you ever been in danger?

Q-E Yes.

Mr N (?) something that might help. Was it similar to this?

Q-E No, I was very cool.

Mr N Yes, but not tense?

Q-E Not like this.

Mr N What is this?

Q-E This is practically a shaking. It's like...I sort of want so hard maybe to work, and when I was in the library today, and I was copying from a book, and though I haven't copied for a number of years, I've never done that much writing in a number of years, I noticed this tremendous tension, my hand started develo-

ping a tension, and I knew of course that it was probably in my mind, so I tried...

Mr N No, it was in your body.

Q-E All right. So I tried to relax, I stopped, but the tension is sort of remaining.

Mr N Why do you want to be so intense about work?

Q-E It's the only thing I want.

Mr N Well, that may be, but you know that you'll (get it?)

Q-E I know.

Mr N So you have an idea now that you know that.

Q-E Yes.

Mr N So whenever you catch yourself being so intense about work you'll know you shoudn't be that way.

Q-E Should I just stop?

Mr N If you really wish to work, you know it is the opposite.

Q-E I have to be relaxed.

Mr N Yes. So that is the answer for yourself. As soon as you discover it, you know you're on the wrong road. Then if you wish to work, you have to undo it. If you really wish to work. If you don't, then you are foolish. All right? Every hour you relax, regardless of what you are doing--library, writing, working, anything, every hour, on the hour, you have to try to keep that straight If necessary a little alarm clock that goes off at ten o'clock, eleven o'clock, and so forth. At that time whatever you are doing, you stop, you stand up, you relax your whole body. You know how to do that while standing?

Q-E Well, I'm not sure; I've heard of the sitting relaxation; I've not heard of the standing...

Mr N It's about the same, only it's more involved than the stand-

ing because there's more support necessary. So there are certain muscles that you cannot detense as it were. You start at your head and you let it drain out, you hang your arms just next to your body, and it is as if also something drains out of them. You don't know what it is but it is a feeling that you will have; that gradually there is something like a level of water that is going down gradually, all the way down to your toes and through your fingers. After that you move your arms and you move your shoulders and you move your head; see that it is not tight. If it is still a little tight, do it again. If after that you discover that certain parts are still tense, try to relax them. But try to relax by being open about it instead of forcing; this is the difficulty. Relaxing is not easy. Usually you have also an intention to be relaxed, and then you force it in some way and you accomplish just the opposite. It tenses up much more. So it is not easy to know how to relax. If you can stand and do this every hour, then walk ten steps. Only use the muscles that are necessary for walking. Let your shoulders hang, you see? Don't straighten out. All right? At the end of ten steps turn around, come back. You do this every hour. And in this way, intentionally relaxing, and a relaxing almost becoming passive, do it one day. Next day, nothing. The third day you do it again. The fourth day you do it, the fifth day you don't, the sixth day you do it, the seventh day you think of the week, what you have done, and you come at some time during the day to a particular conclusion about how you have performed this task. All right? Next week you tell me.

Q-E Should I try to work...

Mr N No, no. Forget anout work. (?) You have to put it on a much simpler basis.The thought of work and the intention and all

that spoils your work. You are not working, you are thinking. It's quite a different thing. Thinking that you are aware and you're not aware. Awareness excludes thinking at that time. All right? Good. Let me know next week.
What else?

Q-F I (?) my mind; I can watch my verbal mind running along, and it seems to follow especially one path of my appearance to the point where I get very involved in it...
Mr N Wait a minute. The verbal mind you call the formulatory part of your brain? Is that your verbal mind?
Q-F I mean I can hear my thoughts.
Mr N Oh no, wait a minute. You don't hear thoughts. You only hear it when it comes out your mouth as something you speak. And then you hear your voice, not your thoughts. (disturbance) What is the noise I hear back there?
Q-B That is I, sir; it is me trying to get in. (?) I was locked out so I stood outside the door feeling foolish.
Mr N So now you're inside feeling more foolish.
Q-B Yes, that's right.
Mr N OK. Sit down. Your thoughts, it's a mental process. One could become aware of it. Usually I know I have it when I think about what I have thought. That's as far as the thoughts go. The thoughts can be expressed; it becomes a voice, and words that your mouth and your vocal organs and whatever it is, and then the thought is expressed in a certain way. That's all. Now what happens? What are you talking about? What do the words say? About yourself?
Q-G About my appearance.
Mr N What appearance?

Q-G About clothes.

Mr N Yes. Why not? You like your dress?

Q-G Yes.

Mr N Why shouldn't you say it?

Q-G That isn't what bothers me.

Mr N What bothers you?

Q-G When I'm trying to be more alert to myself, for instance when I walk to work I have a half an hour walk which I think would give me some opportunity to work.

Mr N You have all the opportunities right now; you don't have to wait for the walk. But if the walk is particularly good for it, it is all right. But then I have to ask what do you understand by work? Because you have used the word now a couple of times. What is it?

Q-G I try to make simple observations, simple as I can understand.

Mr N As what?

Q-G Following my arm swing, an exagerated swing as I walk.

Mr N You see, as soon as you are interested in an exagerated swing your ordinary mind is functioning, and of course you're identtified with it, and at such a time to be aware is very difficult. Because all the energy of your mind goes into the fact that you want to swing and swing it wide and high and so forth, and there's no energy left for feeding anything that is a little i. And there is no awareness. Even if you say you would like to wake up, you are not awake. Don't do it in such cases. Only when you happen to think about it. I exist. And then try to be aware of whatever it is that happens to exist. You sit in the chair; you happen to think about work, you say all right, here I am. Don't swing your arms, it isn't necessary. If you have clothes on and you like them

You simply say I like my clothes; what's wrong with it. Not a thing. You can even get up and walk and look at yourself in the mirror, and say what a fine face. All the time you have a chance to be awake to yourslef, your body walking and doing whatever has to be done. I think you make it much too complicated; work is much simpler and much more difficult. It's more difficult because of its simplicity. As soon as you start to think about it too much it's no good. All attempts lead to nothing whenever it becomes a thought process. So if you walk it's all right, but walk. No more. Just walk, just the way you are. You don't have to swing your arms, unless the arms would like to remind you that you have some work to do. You understand what I mean? You remain an object for observation regardless of the condition of your body. Regardless of any form of behavior because the behavior of your body is always there because it happens to exist all the time. As long as it's alive it is still in existence. Observation means I become interested in the fact that my body exists. But when you start to mix it up with realizing that you have a mind which is verbal, formulatory and so forth--don't mix it. Observation is difficult enough; you have to apply it in a very simple way of trying to become aware, that is, observe impartially that which exists of the physical body. And the physical body goes through all kinds of manifestations which may be classified in different ways again as movement, facial expression, or the voice, gesture and posture, and so forth...sometimes tensions, sometimes breathing, you know... but I become observant of them, something in me becomes observant. And observation means--when it is truely and really ovservation--it means it will accept whatever exists the way it is. So any kind of a thought or any kind of a feeling about it, I say no, it does

not belong to awareness. Awareness simply means I receive an impression of myself the way I am, and there is nothing wrong, nothing I like or dislike, nothing I want to change; I am what I am, this is the fact of my existence only. And then later on if I really want to become impartail I know it has to take plaae at the moment of the actuality. But again that's a difficult thing, because I will want tothink about it first and with the kind of thought processes, awareness is gone. So let's talk about alertness first. I am to some extent alert, that is, I notice that I am an existence, so that this body is walking. Now I will try to observe it, that is I try to eliminate now, any kind of a feeling I have about it. And the fact of my existence is only the thing that is recorded in some part of my brain without any feeling, without any further thought. You understand now what I mean? Try to work that way. When you want the truth or you want to work or whatever it is, you can do it, but I would start doing it much earlier; I would start when I get out of bed, when you dress, [illegible] put on one piece of clothing after another, when you brush your teeth, when you stand on one foot and then the other, when you prepare some coffee or fry an egg or whatever you eat, as you eat, as you lift up a spoon, a slice of bread, as you butter it, during all these kind of things: am I aware? That would be the beginning of course; and don't use the word work unless it now conforms to these very simple statements. All right? Let me know next week.

Q-G Sometimes I try to sit in my room alone and not to read and not to listen to music or anything. The reason why I seem to think there is some kind of usefulness in just being quiet may be to try to contact something, anything, or maybe just to realize...

Mr N What do you want to contact?

Q-G Well...maybe in place of contact, just to...to contact something that...that would feel more solid...something a little quieter than...but I can't seem to do it...

Mr N That is right; that can be of course. But no. I think the idea is right if it were possible, but it is not the way to do it.

Q-G What is not the way to do it?

Mr N By sitting quietly in your room. Iy is a deadening influence; and pretty soon you'll fall asleep and even deeper asleep, and the thoughts that might go on probably will go over into daydreaming. You see, it's very bad to be too quiet, because the body has to be in a certain form of activity, not necessarily extra, but in any event sufficiently alive to be able to maintain itself in its particular state in which it is, and for that there has to be an activity; it is a dynamic quality that is necessary, that's a requirement of the body. When that is busy, to a small extent occupied, there is a possibility that the mind and the feeling can start to function a little bit more normally, and sometimes not necessarily be connected with the activity of the body. For instance if you are in your room and you want to be quiet, you try to drain as many thoughts as you can and as many feelings as you can, or to relax that because if you are worried or if you have too many feelings it doesn't help very much because the fact that you tell your mind not to have any thought doesn't help. If you now walk up and down and very quietly, not big steps or small steps but steady, to walk, you give your body something to do and a very simple thing, because in that there is nothing else involved as far as your feeling is concerned because you don't have to like the way you walk. All of this is recorded as walking up and down, up and down. You see?

At that time your mind can start to function in relation to your body. And your mind can register the fact that that body of yours is walking; it will do it to the exclusion then of certain thoughts which otherwise might bother you. This time you give your mind a little bit of something to do. It is not as yet impartial and it probably won't be for a little while, but at least you have a chance to become a little bit more acquainted with yourself, as your body walks. And the way it is propelled, this particular kind of relationship, is that you wish to do it. How close you will come to being awake, or aware of the fact that your body is walking, that's another thing. Let it go; don't look for it yet. There will be times when this ordinary alertness goes over, without your help almost, into a state of being aware. You have to be careful that it doesn't become monotonous. As soon as it'smonotonous, then you will dream again, and you'll allow your mind to dream then even if your body is walking. If you discover that, stop, and start again.

Q-G Will it be possible to do something else?

Mr N No, I think for the time being this is all right. We can add more on your shoulders as they can carry them. But I think it is necessary to try the simple things first in a simple way. Don't as yet try to bite off too big a piece because you can stand on your head, you can even count backwards from a thousand on down to one, but you see it's a little too difficult. Do these things first so that you become a little more familiar with the functioning. And keep it as simple as you can, and next week we will add a little bit more to the exercise arl right. But you have to do this first. All right? Well, these are all affairs of practical life, they don't amount to very much,, do they? It's only

because when it's a question of getting up early, it's over when you're up, and then what do you do for the rest of the day? except when you have a task that requires your attention every hour. And for the rest you live, you think and you feel and you do whatever you have to do sometimes for pleasure and sometimes not at all. And you eat because you think you need it. And you keep on breathing, thak God. And at the end of the day you simply go to bed; there goes another day lived in shall we call it unconsciouness? And then at the end of the day you look it over and see how you have spent it and what was engaged at that time, how you used the time you had, and all the energy you had, for which you have course been eating and sleeping, and received impressions by meand of sense organs; all of that is in your body and in your personality and in the differant organs that are functioning. Let's hope they are healthy. But in any event, at the end of the day something in you ought to ask how did I spend my time, where did the energy go, for what, and what can I show in return, what is there that I have accumulated, to what value have I put the energy that I had, for whatever reason the energy was given or that I found myself with that for the reason that perhaps I slept well, and thank God that I could sleep and that I had enough money to eat, and all these thingsthat your ordinary life...again and again you have to ask yourself these questions: what for, why do I live, why do I want to live, what is it, what is an aim that I have for a day, an aim for a year, an aim for ten years, an aim for perhaps as long as my life would be, what do I expect of life, what do I wish really, and how do I visualize myself when I get old, and then what? Little things or big things, whatever it may be, but you have to think about it because on that will be determined how you spend

your energies, and the realization that perhaps there is an end to the energy sometime--not when you are young, you have too much of course, and you don't really care; at the same time that which one is as appearance, as a human body--perhaps it is not all of a person and perhaps there is something else that also ought to be fed. When we talk about feelings we talk about thoughts in a way; the occupation of one's mental energies for definite purposes, for looking at TV or the funny papers or really trying to tackle a good book and to try to read it intelligently, or maybe the wish to write poems of a certain kind because you have something you wish to express and you want to put it in that form even if it is difficult; you might say I'm compelled as if I have to do this or that because there is an inner wish and I want to spend my life reasonably and efficiently and well enough so that at the end of my life, at the end of a year, or at the end of a day, I look back on how did I as a manager of such life energy, can I account for what I have done. How many problems were there that I would like to have solved, perhaps I have no problems, when there are no problems your life is on a very low level, there's no particular desire even to continue to live, and only to maintain whatever there is of your body; if you're interested in the line of least resistence in the form of laziness, of not wanting to spend anything in order to gain something, if you want something for nothing, all of that is a very very low level, almost like an animal and sometimes much worse. It only happens to be that you are a human being happening to walk around on earth for some reason or other which you yourself don't even know. The question of work starts with ideas of the worthwhileness of life. You have to uncover first what is it that makes you become interested in any kind of a thing that requires

expenditure of energy and sometimes a payment of acertain kind that you want something really very much; whenever there is no desire of life what is there to do? I would almost say don't continue with it. If you honestly don't want to live, don't live; if you want to become like a plant or an animal go ahead and do it, live then in accordance with whatever your thoughts are. If you acquaint yourself with that which is involved you will know that that is not right as far as a human being is coneerned; and you also know if you have the least little bit of a conscience that something which has been given to you or if you find yourself with it, that it does require some kind of attention and if possible, use, and if it is used perhaps development. What is there in man to develop? What is there in everyone of us that still could be developed? What's the ideal growth, why do I want to grow--not evolve--I don't know enough about it--but at least that I become someone who is not lieing all the time, who is reliable, whose word could be as good as gold, who could be understanding, considerate, unselfish, when necessary, and at the same time ambitious, to wish, to want to continue in a definite direction when I have an aim, that then when I wish to work in that direction, that then everything should be in line with that. Then gradually I would be the discriminater about how my energies will be spent; in one way or another I will be allowed to spend it in that I wish to become, with the help may-be of such forces of whom I have knowledge as being higher than I am. But in any event that they are helping me and that I am in line with them which I sometimes religiously would call my God for me or my conscience within me. These are the problems that you have tothink about. And that is what you should bring up as a question. Talk about that--what is your inner life? [redacted] really

you? The outside appearance? That which eats and drinks and sleeps? Or that which is still in you and could actually if you could understand it, develop into something that really could become a real scientist, a real philosopher, a real religionist. The reality of that within one if one knows that it could give a certain tonality to your life as it ought to be lived, and with that you might even have aspiration towards that which is outside of you and an inspiration of a realization for yourself of what is inside that could finally grow out to its full whatever its potentialities are at the present time. You see, this is the kind of thing I would like to talk about. It concerns all of us without any question. How much interest there is, it all depends where you are. How much wish you have, where you wish to put your aim, how high, to aim at something, even if it is a dream, even if it is something that you cannot really define, but it is a necessity because you are compelled to follow something that is alive in you, and as long as there is that form of a wish to live then there is a possibility of growth, if I know only in what direction I should go. Think about that for this week; come next week if you wish. But such questions, they are important--all the rest, it doesn't really matter very much. Life will take care of itself; you'll make sure that you have enough to eat, and if you don't you work a little bit in order to get some money to eat a little bit. And for the rest? What is it? You yourself, your relations with others, being hurt at the proper time andgetting angry because you think you're entitled to it, and sometimes be kind, give a dollar to a beggar, whatever it may be that your interests are, how you spend your time, if you could be really earest, really honest and sincere then at least you would have something to go by, and you al[illegible]ly

ought to be able to judge about the expenditures for which you ultimately are responsible. Only you are responsible, no one else, no father or mother, no teacher, nobody but you. What it is that is within you that can judge about that. How to live. And sometimes one says by the grace of God, whatever God means to you, whatever is your own conscience. So let's talk about such things next time. The little tasks you are doing...all right...all right. But what is the aim? Why do I wish to live really. If I can find that I would almost say I would be at ease with myself. Not necessarily happy, but at ease, in balance, in that kind of equilibrium so that it doesn't matter from which side the different influences will reach me, I will not be touched, or if I am touched, I will not be bowled over. I will be able to stand and then with this continue in the direction of the aim regardless of whatever difficulties I will have to overcome. So I'll see you next week, I hope. Good night everybody.